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NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, September 30, 1960 VOLUME XVI — No. 6

Status Quo In Jewish Community; Fighting Goes On

Goldmann Takes Walk As Paris Meet Criticized

NEW YORK (P-O) — Nahum Goldmann, president of the World Jewish Congress, walked out of a meeting of the Presidents Conference here when several delegates criticized the Conference on Soviet Jewry convened by him in Paris last week.

Goldmann

The criticism came from Isaiah Minkoff, executive director of the National Community Relations Advisory Council, and Jacob Pat, of the Jewish Labor Committee.

The charge was levelled against the conference of half white-washing the USSR's treatment of the Jews in an attempt to placate them. Goldmann was told that this was too high a price to pay.

THE CRITICISM also included the fact that many of the delegates to the conference were well known pro-Communists who until recently have followed the USSR line on the Jews in Russia. The accusation was made that Goldmann's belief that using these leftist elements would hurt Russia most was a mistake.

The Paris conference appealed to Russia to reexamine the situation of Soviet Jewry and grant them equal rights with other minorities.

DR. GOLDMANN, who presented in his address a list of religious and national discriminations against Jews in the Soviet Union, paid a warm tribute to the Soviet Union for its role in World War II and for having outlawed anti-Semitism. He said that, in spite of that action, the Jewish community in Russia was being "collectively discriminated against from both the religious and national angle."

"A special policy, different from that applied to all other minorities, is applied to Soviet Jews," Dr. Goldmann said. "This policy, if not modified, can in the long run bring about the forced disintegration of the community and even its disappearance as such."

Daniel Mayer, chairman of the League for the Rights of Man, presided. Among other speakers were Dean James Pike of San Francisco, former French Minister Edouard Depreux, Label A. Katz, president of the B'nai B'rith, and Wolf Mankiewicz, the young British Jewish writer.

1st Yom Kippur Services In Sign Language Set

By LEONARD LEADER

LOS ANGELES (P-O) — Yom Kippur services will be marked tonight in sign language services, the first of its kind in the history of the Jewish community here. Slated for the Reform Wilshire Blvd. Temple's auxiliary chapel, the services aim at some estimated 700 Jewish deaf living in the area.

RABBI SOLOMON F. Kleinman, Western regional director of the Union of American Hebrew Congregations, said that student Rabbi Donald Singer, 23, was studying the sign language in preparation for these and other special services. For tonight's services, Mrs. Charles Geisner, a Presbyterian, who is a sign language instructor, will interpret.

Singer is a student at the California School of the Hebrew Union College-Jewish Institute of Religion, Reform rabbinical seminary.

NINE DEAF young men and women, led by Mrs. Elliot Fromberg, are in a special choir which will "sing" the prayers in unison. The sounding of the shofar will be entrusted to Harry Fields, who learned the rites before losing his hearing several years ago.

Local Reform sisterhoods are supporting the overall project. It is hoped to expand the program on a national basis.

Time of Sabbath? Dial 10 On Your Phone

JERUSALEM — Residents of Jerusalem, Tel Aviv and Haifa are able to find out the time at which Sabbaths and festivals begin and end by dialing the number 10 on their telephone. This free service has been arranged by Mr. B. Mintz, Minister of Posts, who is a member of the Orthodox Poale Aguda.

Committee Denies Nasser Meeting Sought

NEW YORK (P-O) — The story in The National Jewish POST and OPINION (P-O, Sept. 23) relating that the American Jewish Committee was asking neutral elements to arrange a meeting for them with Nasser, was denied by a Committee spokesman.

A check with original sources failed to warrant any change in the story, P-O executive editor Charles Roth, asserted.

Meanwhile, other national Jewish organizations expressed resentment at this unilateral attempt by a lone Jewish body to meet with the Egyptian ruler.

The P-O learned that representatives of the American Council for Judaism also were seeking a meeting with Nasser.

Like No Other Yom Kippur Services

Yom Kippur Services for the deaf in the sign language will be presented tonight in Los Angeles' Reform Wilshire Blvd. Temple. Rehearsing, from left, are rabbinical student Donald Singer, with Torah, who will occupy pulpit; Mrs. Elliot Fromberg, leader of choir which will present prayers in "signs".

3 Organizations Withdraw From Message to K.

NEW YORK (P-O) — Mr. Khrushchev almost, but didn't, quite bring U. S. Jewry together.

THE STATEMENT on Soviet treatment of its Jews which was to have been released (P-O, Sept. 23) under the combined signatures of every major national Jewish organization, including even the American Jewish Committee, the day before Rosh Hashonah, never got sent.

Another statement will be released on the eve of Yom Kippur, this Friday — but it will lack the backing of three important agencies.

THE AMERICAN Jewish Committee, for one, and the National Council of Jewish Women for another, both non-Zionist groups, have withdrawn support from the statement on the grounds that it wouldn't be helpful. The third body, the Synagogue Council of America, which is apparently miffed because its growing strength as a major agency in the Jewish community did not seem to be recognized, also will not sign. Its formal position is that the consultation on the contents of the statement was not adequate.

The statement will bear the names of presidents of 17 national Jewish organizations. All of these are members of the Presidents Conference, but the group will sign as individual organizations, not as the Presidents Conference.

THE AMERICAN Jewish Committee is not in the Conference, in fact, it is the lone major national Jewish organization not a member. The National Council of Jewish Women and the Synagogue Council of America are members of the Presidents Conference.

The statement on Mr. K as it was prepared for publication last week calls on the USSR (1) to grant Soviet Jews cultural and religious freedom; (2) to permit Soviet Jewsish citizens to leave Russia in order to be reunited with their families abroad and (3) to permit contact between Jewish organizations on both sides of the Iron Curtain.

MOSCOW SHUL JAMMED

TEL AVIV (P-O) — As in previous years, the Great Synagogue in Moscow was jammed to overflowing its 3,000 seats while crowds milled outside for Rosh Hashonah services, it was reported here by a Moshe Kol, who just returned from a visit to the Russian capital.

Your Name

By N PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, Box 1633, Indianapolis 6, Indiana.

DEAR MR. PEARLROTH: I am a subscriber to The POST and OPINION and would like to find out the origin of the following: My mother was born in Galicia and if memory serves me right the name of the town was Rzeszow. Her maiden name was Sarah Furst.—SIDNEY ENGELHART, Newark, N. J.

FURST (Fuerst) is "Prince" in German. Since there were no Jewish princes in 1789 when Galician Jews adopted permanent family names there are two explanations. One is that your 18th century ancestor was a man of impressive appearance and enjoyed the nickname of Furst. The other is that the name of geographical origin and is derived from the town of Fuerth in Bavaria where due to peculiar circumstances Jews enjoyed special privileges in the 15th, 16th and 17th centuries. The name of the town is so similar to the title that it is easy to see how the evolution occurred.

Pearlroth

DEAR MR. PEARLROTH: I am very interested in the meaning and origin of my maternal grandmother's name, which was Druks. She came from Bursztyn in Galicia. Thanks for your interest.—MRS. CLARE ERSTLING, FLUSHING 67, N. Y.

DRUKS—more correctly Drucks—is German for "a timid or discouraged looking person" and is therefore a family name derived from personal appearance. This was probably the way the Austrian Name Giving Commission sized up your ancestor in 1789. The word is obsolescent now and is no longer used even in Germany.

Enemies Strengthen Jews Says Sociologist

DURHAM, N. C. (P-O)—A new twist on anti-Semitism as a strengthening factor for the Jewish group was offered by a Duke University sociologist.

DR. EDGAR T. THOMPSON said that "enemies make us aware of who we are and what it is we honor and value.

Does the sociologist have facts to support his surprising assertions? He has:

Before World War I in Lithuania, Jews and Gentiles hated each other. Yet when members of each group migrated to Chicago they deliberately settled side by side.

"Why did not the Jews settle on the south side and follow the fortunes of the White Sox and the Gentiles retire to the north side and support the Cubs?" Dr. Thompson asks. "Why did they settle so close together again?"

For several reasons, Dr. Thompson states. "Because in the Old Country they had been customers of each other and were familiar with the tastes, the likes and dislikes of each other. But there was more to it than this. Jews and Gentiles helped each other to remain Jews and Gentiles and this was the way they each wanted it."

DR. THOMPSON also notes that in "Around the World in New York," an old book by Konrad Bercovici, the author told how the various immigrant groups in New York quickly re-established themselves in neighborhood relationships to their old and favorite enemies.

NKRUMAN ADVISES ARABS

UNITED NATIONS — A hint that it was time for the Arab states to recognize Israel as political reality by President Nkrumah of Gnana brought protests from the UAR and other Arab delegations.

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Heads Hadassah

MRS. S. KRAMARSKY

. . . succeed Mrs. Freund

Mrs. Siegfried Kramarsky of New York, who was elected national president of Hadassah, the Women's Zionist Organization of America, at Hadassah's 46th national convention in New York last week. A national vice president of Hadassah for the last four years, Mrs. Kamarsky succeeds Dr. Miriam K. Freund, national president of Hadassah for the last four years.

Terrorists Bomb Jews in Morocco; German Students Smear Swastikas

New outbreaks of terrorism and anti- Semitic activities occurred during the observance of Rosh Hashanah in different parts of the world.

IN ALGERIA, 38 Jews were injured in the Jewish quarter of Constantine on the first of the High Holy Days when terrorists threw a hand grenade into a group of Jews returning from services at the main synagogue.

The terrorists hid near the gate of the synagogue and waited until the services were over and the worshippers began to depart. The police vowed not to rest until the criminals are caught.

THERE HAVE been previous attacks on Jews in Algiers but it was assumed they were part of the general campaign waged by the native rebels against white people The Rosh Hashanah attack was the first direct attack on Algerian Jewry.

Jewish circles recalled an appeal issued by the rebels a few months ago, calling upon the Jews to "Make up their minds" on the question of Algerian independence. The "appeal" warned the Jews that if they did not support the move for independence they would reap a "bitter" harvest.

IN PARIS, a group of 80 German students visiting the Documentation Center where the Monument of Hitler's Jewish Martyrs is located smeared swastikas over the monument.

The committee charged with maintenance of the monument was outraged by the students' demonstration and dispatched a strong note of protest to the German Ambassador in Paris.

GERMAN ENVOYS in the French capital summoned the students and their teachers to return to the desecrated monument. The swastika smearers were asked to confess their guilt. They maintained they had not painted the offensive Hitler emblems on the statue and their teachers backed up their denials.

The German Government, it was announced, has launched a full-scale investigation of the incident and the monument committee in Paris is awaiting further developments.

THE SWASTIKA made its appearance during the High Holy Day period in Oslo, Norway, where it was daubed on the home of the Norwegian Foreign Minister, Mr. Lange.

Later, between 100 and 200 swastikas were found on Oslo street lamps, fences and along hedges elsewhere in the country.

One theory advanced by Norwegian commentators was that the swastikas did not connote any anti-Semitic sentiment but were directed against Norway's membership in NATO.

ANTI-SEMITISM cropped up in Australia where an organization called the Australian Nationalist Workers' Party began collecting and distributing books, pamphlets, newspapers and Hitler emblems, obviously designed to stir up anti-Jewish sentiment.

Linked with other "hate" groups around the globe, including George Lincoln Rockwell's American Nationalist Party in the United States and Oswald Mosley's fascist bund in London, the Australian bund is now under investigation by the Australian police.

Demand Eban Resign As Head Weizmann Institute

JERUSALEM (P-O) — The Knesset education and culture committee has been asked to consider a demand for the resignation of Abba Eban, Minister of Education and Culture, from the dual post he holds as president of the Weizman Institute.

Eban

The resignation has been demanded by Mrs. Esther Raziel-Naor (Herut, right-wing) who pointed to the fact that the Weizmann Institute is one of the institutions which receives subsidies from the ministry which Eban heads.

A spokesman for the Weizmann Institute declared that when Eban joined the cabinet at his own request he was relieved of all administrative duties at the Institute. He nevertheless, according to this spokesman, agreed to retain the title of president and to attend board meetings.

Eban recently accepted a commission from "The Readers Digest" to write an account of last month's Conference on Science in the Advancement of New States. He presided at the conference. He is also writing an article on the meeting for "The Bulletin of Atomic Scientists" of Chicago and is considering invitations from other scholarly journals.

Bar-Mitzvah Celebrated In a Methodist Church

CHICAGO (P-O) — When Robert Pollyea sits around the 21st century version of a cracker barrel and reminisces about the dear dead days of 1960, he will be able to say, "I was bar mitzva in a Methodist Church."

WHEN THE eyebrows come back from the ceiling, Robert will explain that he was called up to the Torah on Saturday, Sept. 24, 1960, in the Windy City's Bethany Union Church, an edifice consecrated to Methodism.

If his hearers think him mad, they will simply have to concede there is Methodism in his madness for the Beth Torah Congregation is temporarily conducting services in different Chicago churches while their own new building is being completed.

THE SYNAGOGUE will be ready for occupancy around the first of the year, according to C. J. Wollheim Jr., president of the congregation.

Robert is the son of Mr. and Mrs. Ben Pollyea, members of Beth Torah Congregation.

Chief Rabb's Citizenship Dispute Up To Cabinet

Rabbi Y. M. Toledano, Israel Minister for Religious Affairs, is now on the horns of a dilemma and will let the Cabinet get him off.

RABBI TOLEDANO has dual citizenship and he is not certain whether this is proper for a Minister who is a Rabbi, even though the legal adviser of his ministry has assured him that it is.

Born in Tiberias, Rabbi Toledano inherited French citizenship from his father who emigrated to Palestine from Morocco. The rabbi is also of course a citizen of Israel.

ACCORDING TO The Jerusalem Post, the rabbi decided to let the Cabinet settle the matter when the question of the propriety of dual citizenship was raised by newspaper reports.

Rabbi Toledano said that if the Cabinet found it "improper" for him to hold dual citizenship he would "act accordingly."

Doctors and Nurses Laud 107-Year-Old Patient

Harry Bregman of Everett, Mass., a 107-year-old "Kohen," who has been receiving geriatric treatment at Beth Israel Hospital since July 22, is scheduled shortly for discharge from the hospital where he has won many friends.

AFFECTIONATELY tagged "grandpa" by nurses, doctors and hospital attendants, Bregman is really a great, great, great-grandfather with five generations of descendants. He has a daughter of 80 who lives in Cuba; a son of 70 who resides in New York; a son Aaron, 60 of Everett with whom he lives; four grandchildren; two great-grandchildren and two great, great, great-grandchildren.

The Baltimore Jewish Times reports that Mr. Bregman, born in Russia, migrated to the U. S. in 1930 and became a citizen at the age of 101.

ONE OF THE staff surgeons remarked: "Mr. Bregman has been a wonderful patient His energy is amazing. His mind is clear. He is very alert. This type of patient gives the medical profession a better idea of what can be done for geriatric patients."

It Has Been Announced That . . .

. . . **Sol Silverman,** well known San Francisco attorney and community leader, has been re-elected to his sixth therm as president of the **Jewish National Fund** by the delegates on the **JNF Council,** representing some 50 Northern California Jewish organizations with an estimated membership of over 30,000.

. . . **Captain Zeev Hillel,** master of the **M. V. Nahariya,** presented to representatives of the **Jewish National Fund** a shield made of Israeli wood with compartments (windows) containing soil from the various sections of Israel when the vessel docked at Howard Terminal, Oakland, on its maiden voyage inaugurating **Zim Israel Navigation Co., Ltd.,** Pacific Coast-Mediterranean Service. The **Nahariya,** flying the blue and white Israel national flag, was the first Israeli ship to dock in San Francisco.

Obscurity Clouds Origin of Mexico Indian Jews

Are the Indian Jews of Venta Prieta—a tiny mud-hut and brick-walled village hugging the side of the road 60 miles from Mexico City—descendants of the ancient Marranos, Spanish-crypto Jews who came here with the Conquistadores, or are they sprung from converts to Judaism of one or two generations ago?

THIS QUESTION, which has baffled ethnic scholars and genealogical researchers, was apparently no nearer solution after a visit to Venta Prieta by Dr. Raphael Patai, a noted anthropologist, who brought away with him one concrete and definite conviction — that the Jews of Venta Prieta, no matter what their genesis—were fervent, eager and enthusiastic in their Judaism!

Dr. Patai said that neither the contention of the Indian Jews that they are descendants of the Spanish Marranos of the 16th century, nor the opposite view, that they are proselytes of recent standing, can be substantiated.

ONE THEORY is that they spring from a splinter group formed by individuals originally belonging to the Iglesia de Dios or Church of God which is the Mexican branch of the Christian sect of the same name founded in the United States in the 19th century.

The Mexican branch is of the Sabbath observing variety and its leaders took great pains to explain to Dr. Patai that members of the Church are probably the biological or in any case the spiritual descendants of the ten tribes of Israel, that they and only they are the real and true Jews and that the time would come when all Jews would recognize that only their doctrine and forms of worship constitute true Judaism.

"I SUCCEEDED in finding irrefutable proof," said Dr. Patai writing in the Menorah Journal, "that the Indian Jewish congregation in Mexico was organized as a result of, or at least as a step subsequent to, the secession of one of their present leaders from the Iglesia de Dios."

Dr. Patai decided on certain tests to determine the true origin of the Jews in Venta Prieta but when the plates of the Rorschach Test were presented to a middle aged woman before her low mud hut, she turned them upside down and said "No, I do not want to do it. I am a Jewess. Ruth was the daughter of another people but she became a Jewess and was accepted and became the mother of David. I consider myself like Ruth. I am a good Jewess."

SHE ENTERED the hut and immediately emerged again holding in her hands, as final proof of her argument, some four or five Hebrew books; a Bible, several prayer books and a Hebrew language book.

"I shall not forget her standing there," wrote Dr. Patai, "in rage, barefoot, amidst her smelly animals, her tall sparse figure towering above the mud hut, holding out proudly, almost triumphantly, her store of Hebrew books."

Editor's Note: Dr. Patai's article was written 10 years ago. This synopsis fits in with the letters on this page.

Many Question Mexican Jews' Marranos Origin

• Editor Jewish POST and OPINION

In your issue of August 26th, you repeat a story from the Philadelphia Jewish Exponent, which was headlined, "Mule-Riding Rabbi Seeks Origin of Mexico Indans Claiming to be Jews." There are some erroneous impressions, and I feel that your readers should know the following:

1. There is a small group of Indian Jews in Venta Prieta, which is a little town over an hour's ride by public bus from Mexico City. One does not have to ride a mule to get there.

2. A great deal is known about the Indian Jews who live there. Dr. Rafael Patai is a noted anthropologist. He lived with the Indian Jews in Venta Prieta for almost three months, back in 1949. He wrote several articles on them in Hebrew and English. The Menorah Journal, in one of its issues in 1950, had a long article by him which had several photographs. The Enciclopedia Judaica Castellana has much information about them. I hope the Rabbi speaks and reads Spanish.

3. There are many people who have studied the Indian Jews of Mexico. A Fulbright scholar is spending a year there now, making a full study of the Indian Jews. Their descent from Marranos is questioned by many.

A two week trip may be of personal interest, but I deplore the publicity preceding the trip and the tremendous erroneous impressions that are conveyed. The Jewish Indians of Venta Prieta are very proud and, unless they have been spoiled by tourists, dislike being objects of curiosity. They have a liason with the organized Jewish community of Mexico City. They purchase their matzohs and even some elementary Hebrew books. They are, in many respects, different from the Indian Jews, who have their own congregation in Mexico City. If the Philadelphia Rabbi had made inquiry among the many, including the undersigned, who are familiar with the Indian Jews, he might have decided to spend two weeks somewhere else.

SEYMOUR B. LIEBMAN

Visit To Seek Indian Jews Ends In Seven Days In Prison

• Editor Jewish POST and OPINION

The article in The POST and OPINION dated Aug. 26, the mule-riding rabbi, intrigued me to the point where I laughed secretly and decided to reveal my own experiences in tracking down the elusive Indian Jews of Mexico.

IT HAPPENED in 1943. I was then living in Mexico City as the founder and head of the first Yeshiva in that country. I was invited to address a group of these Indian Jews by their leader, a Mexican-Jewish attorney named Alaurano Ramirez.

I walked over four miles each way on a certain Sabbath day to speak to the group of men and women of true Indian appearance who claimed to be descendants of the Marranos of Spain who fled to Mexico over 400 years ago.

I SPOKE in English; Senor Ramirez translated. Their synagogue was quite small and unassuming. The worshippers could read no Hebrew. Ramirez performed single-handedly. Later, at the attorney's office, I learned that a larger group had been living in a village called San Pablo in the state of Nayarit for many years, and he suggested I pay them a visit. He gave me a letter of introduction.

The trip entailed taking a train to Guadalajara, several hundred miles, then a second train to a town called Tepic, high in the mountains. I put up at a hotel, and arranged for a guide to take me to San Pablo early the next morning — on horseback. We started out at six o'clock.

NO SOONER had we left the town's limits than we were stopped by a gendarme with a gun. "Extranjero?" he asked. Foreigner? I nodded. "Documentos tiene?" Do you have your papers? I shook my head negatively. I had forgotten to take along my passport and visa. This, said the gendarme, is serious. He escorted us back to town, into the office of an army general. Tepic was a military area. It was wartime.

THE GENERAL fired questions at me, suspicion in his eyes, his voice. I tried to reassure him. I was a rabbi in good standing. I had entered the country legally. I suggested he telephone the Gobernacion in Mexico City. The general was shocked at my suggestion. He would write a letter and solicit information. Meanwhile, I would be held prisoner in the army barracks. I was aghast. I then suggested sending a telegram to Mexico City at my expense. The general refused to listen. He still suspected I was a foreign spy.

To summarize, I languished in prison for seven days, existing on tomatoes and some fruits. My cell had no bed, no chair. I slept on the ground, under the watchful eye of a sergeant wrapped in a blanket. There were roaches everywhere. There was very little light. A man offered to drive me out secretly at night for $50, using the general's own car. (Subsequently, I learned this was the general's chauffeur.) I did not accept the offer, suspecting a trap.

I SPENT the week studying Maimonides out of a small volume I had taken with me. Strangely, the study of the sage filled me with a new kind of peace; I forgot the bars over my windows, the fact that I was a virtual prisoner in a dirty, smelly cell. I forgot my gnawing hunger, the roaches, the rats. The week flew by . . .

I was finally released with a sharp warning never to travel without documents. The ironical part of the whole trip was to discover, on my return to Mexico City, that there is no such village as San Pablo anywhere in Mexico, that the whole thing had been a wild-goose chase. My guide had simply wanted to make a few easy pesos. Ramirez still insisted, however, that he was personally acquainted with the group. After 17 years, I am still in the dark.

IT WILL BE interesting to learn what Rabbi Solomon, the mule-riding rabbi from Philadelphia, will unearth on his visit to Venta Prieta. My personal conclusion is that the whole business of Indian Jews in Mexico is a farce. There is no proof. The Indians themselves have been duped by certain unscrupulous individuals into believing they are true descendants of the Marranos.

I am not alone in this opinion. Still, if we are to accept the late Lewis Browne's startling statement in one of his books, that there is some Jewish blood in every human being inhabiting this earth, we can be led to believe that there is some basis for truth in these Indians' claims to a Jewish heritage. Ramirez has had them circumcized; he has built a synagogue for their religious comfort (with American funds — donations on the part of visiting tourists). Who knows? They might even be the last remnant of the Lost Ten Tribes.

RABBI LAZARUS AXELROD
Miami Beach

Mexican Indian Jew Studies in N.Y. Yeshiva

By SUZANNE MESSING

NEW YORK (P-O) — The 14-year-old son of a Mexican Indian has just completed his first year of study at the Yeshiva Torah Vodaath in the Williamsburg section of Brooklyn. Javier (Shimon) De La Vega Carvajal, who looks just like one-of-the-boys at school, says he hopes to stay at the Yeshiva until he is ordained a rabbi.

SHIMON'S FATHER is a Mexican Indian who has converted to Judaism. His mother's history is more complicated. She is a member of a Mexican group loosely referred to as Indian Jews. The history of these people has been a provocative mystery.

The Indian Jews first became known to the Mexican Jews of European background in the 1920's. Since then the Europeans have been trying to learn their history. According to the word-of-mouth stories told among the group these people are descendants of Spanish Jews who came to Mexico. There many of them intermarried and when the Spanish Inquisition extended to Mexico many of them ceased their practice of Judaism and even kept from their children the fact that they were Jews.

AT THE END of the Inquisition many resumed their Jewish practices. Today in Mexico, both in the capital and in many villages, there are groups of these people who look very much like their Indian neighbors but who practice Judaism.

According to Shimon, his grandfather's mother came to Mexico when she was young. She married twice, the second time to a Catholic. Shimon's grandfather is the son of the first husband, presumably a Jew. When this woman was on her deathbed she told her son (Shimon's grandfather) that he was a Jew and gave him a Hebrew Bible.

THE YOUNG man then set out from his village in the state of Guanajuato and went to Mexico City. He learned Hebrew and as much of Jewish practice as he could and thereafter became a sort of self-appointed missionary. His mission — to reconvert to Judaism the other Jews whose backgrounds were similar to his.

The Yeshiva first heard of Shimon when one of its members went to Mexico and met the boy's grandfather. The old man said his great hope was that one of his grandsons would be a rabbi. A Sephardic rabbi in Mexico City attested to that fact that Shimon was circumcised and the son of a Jewish mother.

THE YESHIVA then decided to sponsor the boy. The school pays all of Shimon's expenses including tuition, food, lodging in the dormitory and even an occasional suit or pair of shoes.

When Shimon first came, all he knew in Hebrew was his aleph-beth which his grandfather had taught him. According to Rabbi Chaim U. Lipschitz of the school, at the end of the school year he was up to Gomorah, which is in the rabbi's words, "remarkable progress."

SHIMON, WHO sleeps in the dorm on weekdays, goes home every weekend to the home of a local businessman. It is the custom at the Yeshiva for local families to take home a Yeshiva boy for the Sabbath every week.

Shimon's family lives in Mexico City so that he was familiar with urban living before coming here. However, he has had many new things to get adjusted to including a new language and very different food. He already speaks English and says that hot dogs are his favorite American food. But he misses enchiladas. Next year Shimon will probably be joined at the Yeshiva by the oldest of his three brothers.

THE MEXICAN Jews of European descent have on the whole been cool to this group of indigenous Jews as they are sometimes called. Most Jews simply don't believe that these people are really of Jewish background. Some leaders I spoke to in Mexico said they couldn't show too much friendship towards these people for fear that the Mexican Catholic Church would accuse the Jewish community of trying to convert some of its members. Shimon is obviously aware that some people doubt his story. Recently he brought a photograph of his grandfather performing a Jewish marriage ceremony to Rabbi Lipschitz's secretary. He told her, "Now you see I'm not lying about my grandfather. I'm telling the truth."

Ben-Gurion Says Eilat Will Soon Outgrow Haifa

Eilat in the Negev will outgrow Haifa, Israeli Prime Minister David Ben-Gurion promised, during a visit to the desert town where he conferred with the Municipal Council and civic leaders.

Ben-Gurion declared that five urban centers will be set up in the Negev in the coming 10 years at a total investment of $500 million of which "one fifth will be allocated to Eilat."

Eilat's future is linked directly with the development of the Negev, the population of which will reach a million people, the Prime Minister declared.

Sinatra to Film Thrilling Life Of 'Maverick' Hank Greenspun

A thrilling tale of a guy who unabashedly brushed aside the British Navy, the late Senator Joseph McCarthy and the imminent danger of death from an exploding motor-cruiser engine in order to stand by his concepts of justice and freedom will be put on film by Frank Sinatra.

THE FILM WILL honor the fabulous exploits and valor of "Maverick" Hank Greenspun, Las Vegas publisher, and hero of Israel's War of Liberation.

Sinatra will produce the film and act the role of the man who in the dead of night outside Acapulco Harbor off the Mexican coast broke out a bevy of machine guns to fight off a Canadian destroyer which threatened to board a yacht bearing smuggled arms to the embattled fighters of Israel.

IF THE ISRAELIS were fighting the British in Palestine then Greenspun could fight the British off Acapulco. But a fight wasn't necessary. In answer to the shouted "Do you surrender?" from the destroyer, Greenspun, with bristling machine-guns ready for action, said "We surrender" and smiled in a manner which clearly told the Canadian skipper he should have better sense than to ask a question like that.

The glint in Greenspun's eye, picked out by the destroyer's searchlight, was unmistakable. The destroyer sailed away.

In the days when Senator Joseph McCarthy of Wisconsin was riding high and Senators, Congressmen and top-notch government dignitaries quailed before his loaded rhetoric, Greenspun and his newspaper took to the hustings against him and started a reaction which culminated in the downfall of the tyrant.

Greenspun was convicted by the United States Government for sending arms to Israel. He lost citizenship rights and paid a fine of $10,000. He thought the rights of his beleaguered fellows in Israel were more important. The $10,000 exacted from him for risking his neck in the cause of justice and liberty, he was willing to pay.

When the motor yacht "Idalia" carrying the smuggled arms to Israel was chugging out of the harbor of Acapulco that dismal night shortly before the Canadian destroyer hove into view, the craft's engine sputtered and died.

The crew tried everything to start it, pulling out the starter, working the gears—to no avail. Contact must be made internally, Greenspun knew. So with his own hands he lifted the starter motor and thrust it into the engine. The starter might have flown in all directions, taking Hank Greenspun with it. But—the engine caught. The yacht sailed on. Greenspun had won another toss with death.

Sinatra read about Hank's exploits in the magazine "TRUE," while lolling in Las Vegas. He forgot about the gaming tables, grabbed a phone, asked Greenspun for 50 pages of additional material and said "Hank, I'm going to make that picture."

He's going to make it, too.

Information Bodies Combine Activities

JERUSALEM (P-O) — The Israel Government and the Jewish Agency will put all their information services under one roof, according to the Jerusalem Post. The Israel Tourist Office will be included in the merger.

Heretofore the Jewish Agency and the Government Information Bureau handled their publicity projects independently. These operations will now be coordinated through the Prime Minister's office under Zvi (Harry) Zinder. Zinder is former head of Israel Radio and was at one time press officer of the Israel mission at the UN.

Born and raised in America, Zinder was a correspondent for Time magazine, prior to going to Israel to settle.

The prime minister's office is headed by Teddy Kollek, known to American Jewish leaders for the many delicate regotiations in arrangements involving the United Jewish Appeal and other Jewish groups.

Jewish Red Indicted As Spy in France

A Jewish Communist is accused as one of the ringleaders of a Polish spy ring in France which has allegedly collected secret information while working as members of an export-import firm.

INDICTED FOR espionage activities is M. Rayski, one-time editor in chief of the Jewish Communist paper in Paris and secretary of Union, a leftist Jewish association in France.

Born in Bialystok, Rayski—formerly Rajgrodzki—is a veteran Communist leader and the nephew of Yosef Lewartowski, Communist underground leader executed by the Nazis in 1942.

THERE WERE ten men altogether in the Polish spy ring. Two were employes of the Polish Embassy in Paris.

Rayski emigrated to Paris in the thirties, returned to Poland after World War II and worked for a time as editor of the Polish Press agency, PAP. He went back to France in 1957.

HE **APPEARED** before the UN Special Committee on Palestine in 1947 as the spokesman of Union. He has lately been considered a Gomulka man and often came into conflict with the Stalinist leadership of the Jewish section of France's Communist Party.

Israel Cops Slapped Down For Moonlighting

TEL AVIV—A "moonlighting inquiry" has hit the Israel Police Department following the announcement that a number of police officials were discovered allegedly engaging in salaried employment outside of their regular police duties.

National police headquarters ordered a delay in the promotion of a senior officer, a sharp reprimand to a second senior officer and reprimands to four constables for extra-curricular employment which contravenes standing orders of the department.

According to the Jerusalem Post, inquiry disclosed that "permission" to engage in the outside work had been given by another senior officer who was not authorized to grant such permission.

Kaiser-Frazer Settles Dispute with Renault Co.

A dispute between Kaiser-Frazer of Israel and Renault of France, which reportedly stemmed from an Arab League Boycott Office threat against Renault, has been settled, according to the Jerusalem Post.

When Renault, a year ago, cancelled a contract for the assembly of Dauphine cars by Kaiser-Frazer, the latter company filed a damage suit.

According to a dispatch from Paris quoted by the Jerusalem Post the two companies have signed an agreement for a business deal under the terms of which Kaiser-Frazer waives all claims and actions against Renault.

'Friend's' Death Mourned By Texas Hadassah

By IDA M. BARKAN

SAN ANTONIA (P-O) — Last week when the list of names of the recently departed members was read at the Hadassah meeting it was followed by an obviously Christion name, Mrs Evelyn Watts, as a "Friend to Hadassah."

WHEN MRS. WATTS, a devout Protestant, became ill some years ago and was helped by the Jewish woman next door, she could think of only one way to repay the kindness.

Youth Aliyah being her neighbor's pet charity, Mrs. Watts began what was to become a 10-year ritual—each month she made a contribution to the youth Aliyah. On Jewish holidays the contribution was larger. And with each contribution, she sent a note on which she quoted passages from the Scriptures.

MRS. WATTS was exceedingly poor—both money-wise and relative-wise. She was entirely alone in the world, living in a tiny room with a family, and existing entirely on a very meager pension. She was very small and required very little food, so that stinting on food to make these monthly contributions may not really have been difficult.

Then she became blind and had to be moved to a charitable institution and her great regret was that she could not continue the contributions to Youth Aliyah.

So it was that members of Hadassah in San Antonio mourned her loss along with those of their membership who had departed.

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Don't miss the *inside* story of The Chase and Capture of ADOLF EICHMANN in October Reader's Digest!

It's told in new, dramatic detail by Bela W. Von Bloch, who has been a newspaper correspondent in Israel and who is a U. S. combat veteran of both World War II and the Korean War. You'll learn how Eichmann fooled the United States Army as long ago as 1945 (with papers stolen from a dead German corporal) . . . how he was traced to Buenos Aires . . . how a single remark at a drinking party gave away where he worked . . . how a pretty girl telephoned, "He's on the way." And finally, how the man who used to boast "I am the World's Number One Jew-Killer," offered to betray friends, fellow comrades, anybody—as long as he was not physically harmed!

Get your copy of Reader's Digest today—the October issue is now on sale!

I THINK AS I PLEASE

Alpert Eavesdrops on Hot Religious Argument

By CARL ALPERT

TEL AVIV—I did not eavesdrop deliberately. I had been waiting in the hotel lobby for a friend to appear, and the two tourists took up seats near me. Their acquaintance with each other was only casual, but each was in an expansive mood, and they embarked on tourists' favorite sport: comparison of their respective sightseeing.

Alpert

"One of the great problems of Israel is the religious problem," declared a portly gentleman, lighting a cigar. "You should have seen what I saw today."

"Isn't that funny? I had exactly the same feeling today. Israel is going to have to do something about it," replied the small but energetic woman.

The man continued: "We American Jews should not criticise I suppose, but when we speak of a Jewish state, this certainly is not what we had in mind, at least not in the religious sense."

"Not at all," his companion nodded. "I kept thinking all day—what kind of impression does this make on the non-Jewish visitor? Something should be done about religion in Israel."

Now the two of them nodded simultaneously in agreement.

"The godlessness, the atheism, the lack of respect for Judaism."

"The fanaticism, the rabbinical domination. . ."

The two stopped and looked at each other.

"What in the world are you talking about?"

"Exactly what I said," the man replied. "I visited village after village today where there wasn't a single synagogue. People in Israel don't pray. In one place a member of a kibbutz told me bluntly he did not believe in God. Is this the kind of Jewish State we wanted to create?"

"There is a religious problem in Israel all right, but it is not what you think," the woman responded, somewhat hotly. "I was in Jerusalem today and I was simply flabbergasted. The people in the Meah Shearim district live in the Middle Ages. You should see how they dress—all in the name of religion. Their little boys wore their hair in long earlocks like girls— also in the name of religion. I am told that on the Sabbath they throw stones at passing cars. Something has to be done about the religious problem in this country!"

"Except for one or two buildings in the whole country, the synagogue is everywhere small, dingy, and put off in some obscure corner. There is a positive disrespect for religion here. I'm told that on Saturdays the synagogues are empty. Where are the people? Go look at the beaches of Tel Aviv and Haifa and Herzlia—jammed with Israelis. I'm not Orthodox myself, but in the Jewish State we expect something different. Do you know what? Many boys have their Bar Mitzvah with only a party—not even a synagogue service; not even a speech! Do you call that religion?"

Peraps the woman was not listening to him. At least she went right on with her tirade.

"All right, so they live narrow lives. That's their business. But why must they impose that kind of life on others. The trains don't run on Saturday. Did you ever hear of such a thing? Did you ever try to get a bus in Tel Aviv on Saturday? They don't run either. There isn't a Reform temple in the country. A Conservative rabbi isn't permitted to perform a marriage. You can't even get married before a judge; it has to be an orthodox rabbi, or none. That's what I call a dictatorship of the rabbinate. That's carrying religion too far. The trouble with Israel is that there is too much religion — that's what!"

"Did you hear what I said?" the man demanded. "Israelis don't believe in God. They have rewritten the Passover Haggadah and have changed the whole story. I am told that in some editions they have even eliminated the name of God There are restaurants where you can buy pork and ham—in a Jewish State. In some places in the Galilee you can smell the pigs as you drive by. There are thousands of Israeli students in America, but did you ever see one in a temple? They don't even know how to behave in a synagogue or what to do. Something's got to be done about it. The trouble with Israel is lack of religion—that's what."

At that moment my friend appeared, and I had to leave. I have since wondered how that friendly argument finally ended.

Cyprus Rejects Arab Threats Over Israel Embassy

JERUSALEM (P-O)—The Republic of Cyprus which was admitted this week to the United Nations together with 13 African states, will open an embassy in Cairo. The move is intended to soften the opposition of the Arab nations to the opening of an Israeli embassy in Cyprus.

ALTHOUGH the representations of the Arabs against the existence of an Israel envoy in Cyprus were strenuous and fanatic, Cyprus refused to bow before their demands—and the Cyprus-Israel Embassy was opened.

Israel's Ambassador to Cyprus, Z'eev Levin, who was formerly the Consul General of Israel, is waiting to present his credentials to the President of Cyprus—Archbishop Makarios who has been friendly to Israel.

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King-Size Congregations Face Problems of Finance, Administration, Education

By MYRON SCHOEN

Most of us are familiar with the saying, "Kleine kinde, kleine tzoris und grosse kinde grosse tzoris." This is particularly true in regard to the American synagogue. Despite the large buildings and the equally large membership rosters, the big synagogues, urban and suburban, have their problems and since they are large institutions, their problems are king-size.

Schoen

We all know the surface manifestations of the problems facing the larger congregation. In the city it is changing neighborhood patterns and the movement to the suburbs. In the suburbs it is the problem of physical facilities keeping pace with the requirements of the educational program and seating for the High Holy Days. However, there are more complex and fundamental problems that face the large synagogue at this stage of American Jewish life and we are finally getting down to wrestle with them.

Within the space of two weeks two national conferences will be held that will attempt to probe some of the questions and come up with some of the answers The first will be held on Oct. 20 in New York City, when the Union of American Hebrew Congregations (Reform) will convene its two-day "Large Congregation's Conference."

LAY AND rabbinic leaders from more than 80 congregations will assemble under the theme of "The Challenge of Bigness." The opening session will deal with one of the major concerns —the program and staff of the larger congregation. To be probed and hopefully resolved are such questions as how long must a congregation be before it engages a second rabbi or even a third? Or, with the critical shortages in the rabbinical field, is it proper for a large congregation to have a multiple ministry? Considering the shortage, would it not be advisable for the congregations to engage professional educators, administrators, youth directors and music directors?

Membership in a large congregation also presents serious questions for the lay leader and this will be brought out in the session devoted to the "Responsibility of Lay Leadership in the Large Congregation." How do we wrestle with the problem of perpetuation of lay leadership based to a large degree on family and economic status? With hundreds upon hundreds of members whose participation in the synagogue is only peripheral, how do we spot and bring out potential leaders? Or, do we resort to larger and larger professional staffs which bring about larger and larger budgets and ever increasing dues requirements on the members?

Yet another facet of the problem troubles us — absentee management. Shall we require more of our trustees than attendance at meetings? Should there be a residential, financial and even more important, a religious commitment required of synagogue trustees?

IN ADDITION to workshops on the problems facing large congregations in the areas of education, social action and finance and administration, those attending the second day of the conference will participate in a discussion dealing with the sociological aspects of the 1960's and an assessment of contemporary worship.

On Nov. 1 more than 75 temple administrators associated with the National Association of Temple Administrators (Reform) will gather for a four-day workshop in New Orleans. For the most part these professionals represent the large congregation and the topics of their workshops indicate that the larger congregations are faced with serious problems in the years ahead.

The problem of financing the large congregation remains of paramount concern. There will be a workshop devoted to the new dues schedules that have been adopted on a wide scale and what their portent is for the future. There will also be a session devoted to tax benefits and temple fund investments with an eye to securing the large bequests and gifts in which area the synagogue has placed second best in relation to our hospitals and educational institutions.

THE EFFICACY of fund-raising affairs in large congregations will come up for serious debate at still another session and with the current wave of synagogue remodeling and relocations, professional fund-raisers will address the group to assess their services as against the "do it yourself" trend.

Just as in our economy and our society in general, bigness presents problems. In most instances it is futile to damn it and say it shouldn't be and we must go back to the smaller, more intimate synagogue of grandfather's day. There is no going back at this time — the large congregation is a reality. It has its faults but it has its promises. It is good to see that we are getting around to a better of assessment of both fault and promise.

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BOOKS

Attractive Pictures, Uris Prose Tell Fascinating Tale of Israel

EXODUS REVISITED, by Leon Uris; photographs by Dimitrios Harissiadis, $5.95 (Doubleday).

Greece's most capable photographer accompanied Uris throughout Israel; Uris supplied captions and comments. The pictures tell more than the story of Israel, its people, its defenders, its achievements. Some tell the story of Christianity and Islam, and other faiths. Harissiadis has an eye for pretty girl soldiers, and all the rest of the scenery is attractive.

Burstein

An excellent supplement to the best-selling novel, with excellence in its own right.

AVICENNA AND THE VISIONARY RECITAL, by Henry Corbin, $7.50 (Bollingen Series LXVI; Pantheon Books).

Avicenna is a Persian scholar of the 11th century, who wrote voluminously on theology, medicine, mathematics, and philosophy. He is most important to Hebraic studies in that he gave the impetus to Aristotelianism which was carried on by Maimonides and other medieval Jewish thinkers. Prof. Corbin of the Sorbonne wrote this work on certain mystical recitals of Avicenna, which will intrigue both philosopher and psychologists who are interested in analyzing mystic symbols

Willard R. Trask translated the work from the French; like all Bollingen-Pantheon books, it is a supreme achievement in printing and format.

THREE PATHS OF GOD AND MAN, by Samuel H. Dresner, $3.00 (Harper).

Out of a previous longer volume Rabbi Dresner has fashioned this beautifully written and impressively devout book on prayer, humility, and compassion, as taught by his faith; these three attributes of religion apply to God, to self, and to one's fellowmen. Both Christian and Jewish theologians have praised Dresner's writings to the skies; they merit every encomium.

WINSTON CHURCHILL ON JEWISH PROBLEMS, by Oskar K. Rabinowicz, $3.95 (Yoseloff).

"Churchill does not leave us in any doubt that his admiration is for Jews who stand by their Judaism." "I have the strongest abhorrence of the idea of anti-Semitic lines of prejudice"—quoted. The author demonstrates that Churchill has always been a "devoted friend of the Jews and Zionism." He fought against discriminatory Alien Bills; demanded retribution for Nazi pogroms; opposed the White Paper. Fully annotated and documented—a heartening record of the world's greatest statesman and its most persecuted people.

NIGHT, by Eli Wiesel, $3.00 (Hill and Wang)

Translated from the French by Stella Rodway, this most moving personal record of the Nazi savagery has retained the elevation of the original. Francois Mauriac has written his own emotional forward to the record of a 15-year-old Transylvanian lad who saw his family cut down by Nazi flames and persecutions, Birkenau, Auschwitz, and all that these meant in the story of human degradation. Perhaps the finest narrative to derive from the Hitler barbarism.

PATHS TO JEWISH BELIEF, by Emil L. Fackenheim, $2.75 Behrman).

An ordained liberal rabbi who teaches philosophy at Toronto, Dr. Fackenheim has written a gloriously lucid defense of God belief, an outline of human ethics, an explanation of the existence of evil, proof of the soul's immortality, and the immortality of Judaism, even as today divided. The author speaks favorably of all branches of his faith, as well as of its daughter religions.

Rarely has anyone written with such clarity and beauty on religious beliefs. Interested persons should obtain the accompanying teacher's guide, with a full synopsis. Most Jewish congregations and rabbis will be happy with the book.

JEWISH BOOK ANNUAL 18, edited by A. A. Steinbach. $3.00 (Jewish Book Council, JWB).

Each volumne in this series had its trilingual lists of books published in America, Israel and other lands, with concise commentary In addition, there have been necrologies, anniversaries, and special essays. The current volume impresses as the most successful of all. It has good articles on libraries, drama, writers in various lands, and artists, by men such as Liptzin, Geiger, Herzl, Kook, Sokolow, and Moses ibn Ezra. Even the listings seem improved. Praise to the Council its editors and contributors.

Yom Kippur Puts Bikel On Spot

Hamlet's problem of "to be or not to be" has nothing on the problem of an actor faced with either working himself on Yom Kippur or consigning another—his understudy —to breast the interdiction against labor on the Holy Day.

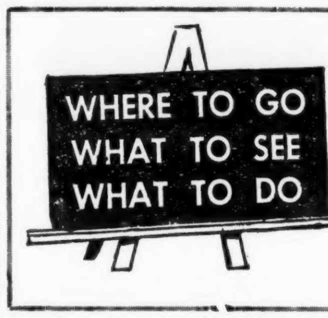
Theodore Bikel, star of the Broadway musical hit show "The Sound of Music" will have to perform on Yom Kippur but will make amends for this necessary chore.

"I will fast all day," he said, "while performing, and go to the synagogue in between."

Of course every actor has an understudy. But Bikel's stand-in is Jewish.

Broadway Play Observes Yom Kippur

NEW YORK (P-O)—The Friday evening and Saturday matinee performances of "The Tenth Man" for Sept. 30 and Oct. 1, have been cancelled in observance of Yom Kippur.



IN NEW YORK

Note to Organizations: This is the only listing of major activities in New York, avialable anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Call: ALgonquin 5-0330.

LECTURES and SYMPOSIUMS

Sunday, Oct. 2. **"Revolution in Microcosm: 70 Years of English Jewry."** Talk by Prof. Norman Bentwich of London and Jerusalem. Theodore Herzl Institute, 515 Park Ave., 8 p m.

Monday, Oct. 3. **"A Novelist Looks at the American Jewish Community."** Talk by Charles Angoff, novelist and faculty member of Fairleigh Dickinson university. Theodore Herzl Institute. 6:30 p. m.

Tuesday, Oct. 4. **"Arab Propaganda Claims and Realities,"** Lecture by Prof. James H. Sheldon, Adm. Chairman, Non-Sectarian Anti-Nazi League. Theodore Herzl Institute 8 p m.

Saturday, Oct. 8. **"The Role of Poetry in Life Today."** Lecture in Yiddish by Jacob Glatstein, poet and literary critic. Theodore Herzl Institute. 8:30 p. m.

EXHIBITS

Exhibit: Of paintings and drawings by artists who are graduates and wards of **Youth Aliyah,** at Hilda Carmel Gallery, 82 E. 10th St. The exhibit opened Sept. 7 and will continue through Sept. 27, but will be closed on Mondays. The public attended a reception Wednesday, Sept. 7, from 8 to 11 p. m. Gallery hours, Tuesdays through Sundays, will be 1 to 6 p. m. The exhibit will be under the sponsorship of Hadassah. **Paula Ross,** art director of Hadassah and **Hilda Carmel,** director of the gallery, have arranged the display.

Exhibit: Of paintings by **Elsie Orfuss** at Jewish Museum of the **Jewish Theological Seminary of America,** 92d St. and Fifth Ave. The exhibit will open Sept. 15 and extend throubh Oct. 30. Viewing hours will be Mondays through Thursdays from 1 to 5 p. m. and Sundays from 11 a. m. to 6 p. m. The 28 canvasses in oil and guache will constitute **Miss Orfuss'** first one-woman show. The paintings, based on Biblical subjects and musical themes and some portrait studies, are executed in an abstract expressionistic style. Admission is free.

Exhibit — Of the metal sculpture of **Hans Rawinsky.** Sponsored by the **Jewish Theological Seminary.** The exhibit will open Thursday, Sept. 15 at the Seminary's Jewish Museum, 92nd St. and Fifth Ave. It will be open Mondays through Thursdays from 1 to 5 p.m., and Sundays from 11 a.m. to 6 p.m. Admission is free. The exhibit will include 16 selected works by the artist executed in brass, copper, bronze and steel. The show will extend through Oct. 30.

Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House 11 E 69th St., NYC 21, YU 8-8400.

America-Israel Cultural Foundation 2 W 45 St., NYC 36, OX 7-4030

American Red Mogen Dovid (Supporting Israel's Red Cross), 225 W 57th St., NYC 19 PL 7-1627

Anti-Defamation League of B.B., 515 Madison Ave. NYC 22.

Community Service Bureau of Torah Vodaath, 141 S 3 St., Brooklyn 11, New York. EV 7-1065

Community Service Division, Yeshiva University, 186th st & Amsterdam av., NYC 33, LO 8-8400.

Farband Labor Zionist Order, 575 6th Ave., NYC 11, YU 9-0300.

Herzliah Hebrew Teachers Institute, 314 W 91 St., NYC 24, TR 7-4885

Israel Government Tourist Office, 574 5th Ave., NYC 36, CO 5-2750

Jewish National Fund, 42 E 69th St. NYC 21 TR 9-9300.

Kashruth Supervisors Union, 205 W 14th St., AL 5-7330

National Community Relations Advisory Council, 55 W. 42d St., NYC 36, LO 4-3450.

National Council of Jewish Women 1 W. 47th St., NYC 36, CI 6-3175.

National Council of Young Israel, 3 W. 16 St., NYC 11, WA 9-1525

Poale Agudath Israel of America, 147 W. 42 st., NYC 36, BR 9-0816

Religiou Zionists of America (Mizrachi-Hapoel Hamizrachi), 80 5th Ave., NYC 11, WA 4-7940.

Synagogue Council of America, 110 W. 42nd St., NYC 36, BR 9-2647.

Torah Umesorah — National Society for Hebrew Day Schools, 5 Beekman St., NYC 38, CO 7-8203

Union of Orthodox Jewish Congregations of America, 84 5th Ave., NYC 11, AL 5-4100.

United Zionist Revisionists of America, 55 W 42d St., NYC 36, PE 6-0332

Zionist Organization of America, 145 E. 32nd St., NYC 16, MU 3-9201

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WHAT FOODS THESE MORSELS BE

HEARTY LUNCH, LIGHT SUPPER ADVISABLE FOR YOM KIPPUR EVE

By SARAH LIEBER

On Yom Kippur Eve it's a wise idea to have a hearty luncheon meal and a lighter supper, if possible. We plan the menu in such a way as to nourish the body carefully, without serving those foods which might induce excessive thirst during the fast. Be sure to include some honey or other sweets just as you do on Rosh Hashana. Avoid all spices and condiments, and omit fish dishes, as thirst provokers.

Sarah

For the meal to break the fast, be sure to have something light and easily digested to start with. In fact, it's a good idea to have an assortment of fruit and vegetable juices on hand and perhaps some cut-up raw vegetable sticks with dips or spreads for those noshers who will have to wait while the meal is being heated, or served.

MENU FOR YOM KIPPUR EVE

I

Broiled grapefruit halves
celery and carrot sticks
chicken soup with mandelen
boiled chicken
sweet potato and prune tzimmis
tomato and cucumber salad
sponge cake
coffee or tea

II

Tomato juice
chopped liver on crackers
celery and carrot sticks
roast turkey with rice stuffing
broccoli
cookies
tea or coffee

MENUS FOR YOM KIPPUR NIGHT

I

Herring tid bits
reheated chicken soup with noodles
browned boiled chicken
cranberry sauce
potato pancakes
tossed green salad
compote
tea or coffee

II

canned orange and grapefruit segments
gefilte fish with horseradish in beet cups
cold sliced turkey
noodle kugel
green beans and almonds
lettuce and tomato salad
strudel
tea or coffee

CHICKEN FRICASSEE

giblets from 2 chickens including necks, wings, gizzards, hearts and feet
2 onions, diced
3 tblsps. schmaltz
2 cups boiling water
1 tsp. salt
pepper to taste
½ lb. ground beef
2 tblsps. cold water
1 egg
1 tblsp. flour

Cook the onion slightly in the schmaltz but do not brown. Add the chicken parts and brown on all sides. Add the boiling water, salt, pepper and cover tightly. Bring to the boiling point then lower heat to simmer. Cook until tender. Mix the ground beef with the egg and cold water. Add seasoning to taste. Mix lightly with a fork. And form into tiny meat balls. Add to fricassee broth. Cook over low flame, uncovered for 20 minutes. Make an einbren of the flour with a small amount of the broth. Stir into fricassee broth, stirring carefully to prevent lumping. Cook 10 minutes until thickened and clear. Serve as a forspeise or with rice as a main dish. Serves six.

PARVE CHOCOLATE MOUSSE

10 eggs, separated
½ cup sugar
2 oz. unsweetened chocolate
1 pkg. semi-sweet chocolate morsels
1 tsp. instant coffee powder
1 tblsp. rum

Beat the egg yolks until light in color and add sugar gradually. Beat until thick. Combine the two kinds of chocolate and melt in the top of a double boiler over hot but not boiling water. Cool slightly. Add very gradually to the egg yolk mixture. Add coffee and rum. Blend. Beat the egg whites until stiff and fold in carefully. Chill in the refrigerator several hours or over night. A good dish to prepare ahead for Sabbath, holiday or company meals. Serves ten.

ZABAGLIONE
(Parve Italian Style Dessert)

4 eggs
2 tblsps. sugar
½ cup sweet white wine or fruit juice

Beat the eggs in the top of a double boiler until they are thick. Gradually beat in the sugar and wine. Place the pan over hot but not boiling water and continue to beat until the mixture thickens and holds its shape. Remove from heat. Pile into sherbet glasses and serve warm or chilled. Serves four.

HONEY APPLE BETTY
(Parve)

2 cups bread crumbs
½ cup melted parve margarine or shortening
6 cups canned apple slices
1 tsp. grated lemon rind
1 tblsp. lemon juice
2 tblsps. honey
1 tsp. cinnamon

Combine the bread crumbs and melted margarine and arrange one-third of the mixture in a well greased casserole or baking dish. Cover with half of the apple slices. Combine cinnamon, rind, juice and honey and sprinkle half of the blend over the apples. Cover with another third of the crumbs, then the remaining apple slices and top with crumbs. Sprinkle with honey mixture. Bake 1 hour at 350 degrees. May be served with cream, or with whipped parve topping. Or as it is. Serves six to eight.

A Word to the Wives

Many women customarily wear some white article of clothing on Yom Kippur to symbolize purity. It is to be hoped that all our thoughts are fitting for the holiday.

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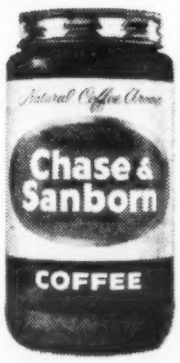

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THE WOMEN'S VIEWPOINT

Jack Kennedy's Troubles Are Nothing Compared to Those of a Jewish President

By HENEN COHEN

I was just thinking. If Kennedy is having so much trouble on account of his religion, how much worse it might be if a Jew were to be elected.

What would a Jewish president do when it came time to roll the eggs on the White House lawn at Easter? And would he go about hanging the holly and decorating the tree at Christmastime?

Helen

Of course I'll grant that some of the other holidays such as Valentine's Day and Hallowe'en don't pose too serious a problem since they have lost so much of their religious overtones and become almost secular. And even the Sabbath shouldn't be too difficult a hurdle since some Christian groups insist on observing Saturday as their day of rest.

BUT JUST bear in mind what a bad time we fellow Jews will give our Jewish president because of the Sabbath. If he follows our lead and stays away from services each week, he could find himself in a spot with his fellow Americans, and on the other hand if he insists on attending regularly the photographers who come to the synagogue to record the event will take a look at the almost empty sanctuary (after all there isn't necessarily a bar mitzvah every week) and go away shaking their heads.

Now will you get busy and change your ways?

IF I MAY SAY a serious word anent Kennedy and the religious issue, I gather there have been scurrilous, hate-mongering messages circulated around the country. So far I haven't come across any. All of the statements I have seen, while others have tried to infer that they somehow had some connection with bigotry and intolerance, have mostly been thoughtful questions directed at Catholicism which appear to need airing anyway, election or no election.

FROM WHAT I have read of Kennedy's replies to his questioners, the Democratic candidate has been forthright and sincere in insisting that his religion would have no effect on his duties as president and if such time came that it did, he would sooner resign than let it affect his decision; and we admire him for his stand.

Private Capital Sought to Expand Israel Airport

Private capital is being sought by the Israel Ministry of Transport to aid in the expansion of Lydda Airport and equip it to handle jet traffic, Pinhas Ginsburg, director-general of the ministry announced, according to the Jerusalem Post.

Ministry officials seek to bring Lydda Airport under the control of the Port Authority which would open the door to loans from Wall Street comparable to the World Bank loan for Ashdod, the Post stated.

Ginsburg said the jet runway at Lydda Airport would be completed by December and that by May the El Al jets would be using the field. The sum of IL30 million is needed to complete improvements at the airport, the Post reported.

Beetling Bottlenecks Boom As New Super-Market Bows

The Super-Market stoop is now something that can be enjoyed by an increasing number of Israelis as the nation's second super-duper-market gets under way in Jerusalem.

PUSHING THOSE low-slung shopping carts and reaching to floor level for that can of beans or evaporated milk which is always on the lowest of the low shelves, has induced an attitude of slanted sacroiliacs in shoppers the world over.

Now, with the opening of the Super-Sol, the Israeli capital's big new super-market Sept. 14, Israeli folk can tilt their spinal cords with the best of them.

FIRST-DAY business ran to over 2,300 customers who bottlenecked the check-out counters to such a happy extent that the managers of the market had to roll up their sleeves and join the clerks in easing the eager invaders through the turnstiles.

A quick check on comparative grocery prices showed that Super-Sol was offering real bargains in its own brand items and was competitive — a few agorot cheaper or dearer — in other commodities. Meat sold a little dearer, chicken cheaper and fish at about the same price as in Rehavia shops.

Edwin Wolf Heads Cultural Foundation

NEW YORK (P-O) — Edwin Wolf, II, of Philadelphia, has been elected first president of the National Foundation for Jewish Culture. He is also president of the Jewish Publication Society. Julian Freeman, of Indianapolis, who headed the committee of the Council of Jewish Federations and Welfare Funds under whose auspices the foundation was set up, was named chairman of the board.

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Any Kind of Cooking, But Jewish

Israel Kicks Kishke; No Knishes, No Latkes

LONDON—Chop suey, according to the gourmets, is a Chinese dish you can get almost anywhere except, of course, in China. And Jewish cooking seems to be something you can get in New York, London, Paris or Hong Kong—but not in Israel.

"WHY IS THERE not a single restaurant in the whole of Israel which even attempts to revive the art of Jewish cooking?" asks Ursula Wasserman writing in the Jewish Observer and Middle East Review.

"The hotels," deplores Miss Wasserman, "despite their adherence to kashrut, serve a poor imitation of so-called international cuisine while the non-kosher restaurants serve pseudo-oriental food.

"EVEN IF Jewish cooking could never compete with the art of the French or the Chinese, one wonders what has happened to the traditional dishes, which were nothing to be sneered at, even at their simplest.

"What has happened, in Israel, to the boiled beef flanken with horseradish sauce; holishkas, spiced mincemeat wrapped in cabbage leaves and cooked in a sweet and sour raisin sauce; knishes and blintzes; kishke and potato latkes?

"Why do we never get real gefilte fish instead of the poor imitation served hereabouts? Why does not one of the many places with an American name, serve pastrami or pickled beef on rye or chopped chicken liver made with real shmaltz?"

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TOO MUCH TO EXPECT

We hope that President Eisenhower's influence on Nasser will be successful in opening the Suez Canal to Israel shipping. Yet it is too much to expect if you recognize the factors involved.

THIS IS NOT to say that the effort of the Jewish leaders to bring to bear the influence of Eisenhower on Nasser's intransigence as far as Israel is concerned should not have been made.

But we must be realistic.

NASSER IS IN the Russian camp, although he pretends to be neutral, and he needs Israel as a whipping boy, not only for domestic reasons, but also because of his fight to retain leadership in the Arab League.

We believe that Nasser will be the last to yield. The other Arab states will one by one begin to adopt a disinterested attitude towards moves directed against Israel. That will be followed, as leadership changes within the Arab states, by Arab nations who will enter into political and economic relations with Israel.

THE TIME however is not now.

If anything, the best result of the meeting between our President and Nasser will be to remove the blinders from many Americans who feel Nasser is a good boy who is a victim of circumstances.

RABBIS BREAK SILENCE

In 1957 when Rabbi Andre Ungar was ordered by the South African Government to leave South Africa because of anti-apartheid views, no rabbi in South Africa spoke up in his defence. Nor for that matter did the South African Board of Jewish Deputies which has taken the un-Jewish stand that apartheid is not a Jewish question.

SINCE THEN Rabbi L. I. Rabinowitz of Johannesburg has in a more or less general way, in a message on the High Holidays, showed the unJewish basis of apartheid.

Now South Africa has expelled the Rt. Rev. D. Ambrose Reeves, bishop of Johannesburg.

Rabbi L. I. Rabinowitz and Rabbi Israel Abrahams have both issued strong statements condemning the government action.

WE'RE HAPPY that the rabbinical spokesman of South African Jewry have spoken out. This paper has been critical of the reticence of the rabbis of South Africa, and of course, of the South African Board of Jewish Deputies.

But we're happy that the rabbis have freed themselves of lay restraint and spoken the Jewish viewpoint. We don't expect the lay leaders of the Jewish community to change their views as quickly, but in time they will.

We should remember that the U.S. Jewish community, which of course is now definitely committed to side with the Negro in the U.S., went through a long period of bitter controversy, vestiges of which are still with us, before it officially took the view that any injustice was a Jewish cause.

BRAD HARLEY

We were shocked this week to read in a temple bulletin listing babies named at services to note at this late date that names which are strictly without any Jewish connotation are still being given to Jewish children.

IN THIS CASE, the baby was given the first name of Brad Harley.

We don't advocate giving a child an unwieldy name foreign to American environment. There is no reason to call a child in America "Yankel". But by the same token, it is unwise to foist on a child who will live in the Jewish community a moniker like Brad Harley.

THERE IS AN inconsistency here too. If there is some psychological reason for selecting such a name, why go to a Jewish house of worship to give such a non-Jewish name?

Our non-Jewish neighbors are beginning to accept lovely biblical names, so that Jacob or David are the choices of many. Fortunately, Brad Harley seems to be the exception which proves the rule. Most Jews too, having gotten over their insecurity which drove them to imitate the non-Jews at whatever sacrifice to Jewish values, have now reverted to good Jewish names for their children.

NON-JEWISH TESTIMONIALS

In the current issue of Brief, a publication of The American Council for Judaism, testimonials are printed from five famous personages; Arnold J. Toynbee, George V. Allen, Adlai E. Stevenson, Dr. Reinhold Neibuhr and Virginia C. Gildersleeve.

IF THE SAME question that struck us strikes you, then try to answer why a Jewish organization employs testimonials from non-Jews. This is the organization that was founded by 91 rabbis originally, but which now has lost practically all rabbinical support.

Even from the non-Jews, you get the type of non-committal recommendation such as Stevenson writes:

"YOU WILL MERIT the blessings of all men of good will if, in your council, you help to lift the sights of all Americans to the mist-enshrouded battlements of peace."

The EDITOR'S CHAIR . . .

ABOUT A YEAR ago we were told a desolate first hand account of the situation of Russian Jewry. But we were sworn to off the record secrecy because of the possibility of reprisals against the members of the family living in Russia.

There is no question in our mind about the discrimination against Jews by Russian officials. As a result, Jews are worse off than others. But what is more discouraging is the shabbiness of life in Russia, whether for Jew or non-Jew.

THE COMMUNIST state is not a happy one for any Russian.

The people live in shabby tenements without the minimum of comforts. The one-room apartments, crowded with three and four and more people are dark and dank, and toilet accomodations are scarce with only a few for all of the one-room apartment families on the floor.

The clothing is of low quality and the cost excessive, so that one cannot spare the rubles to buy new clothes.

WHEN SOMEONE loses a job, they must find work within six months or give up their social security benefits. The deceit and fraud practiced by the factories where one seeks work was something you can only understand when you realize that a whole country is without private enterprise and controlled entirely by a bureaucracy shot through with all kinds of evils, false reports, lieing, poor production, etc.

The factories are supposed to report openings for jobs, but when one applied, the job had always been filled.

THERE IS NO such thing as moving since to give up your room means that you may never find another.

The spies are intertwined all throughout Russian life, which accounts to some extent for the poor attendance at synagogues. Everyone thinks everyone else is a spy.

This account is the reason why when Golda Meir attended services at the synagogue in Moscow the streets were crowded with Jews for blocks around. Or why the Israeli delegation to the Moscow youth conference was greeted by large crowds wherever it went. So the Communists refused to announce when the Israelis would appear in the huge stadium after their first few appearances found the entire stadium crowded with Jews. As the train bearing the Israelis came from the Black Sea port to Moscow, each stop found another crush crowd of Jews hoping to get a glance at the Israelis. On the return train trip, the Communists would not post the schedule of the train the Israelis were taking, and even rearranged the normal schedule. But still everywhere the train stopped, there was a tremendous welcoming crowd of Russian Jews.

THE TRUTH IS somewhere close to the fact that if the Jews of Russia could emigrate, they would leave by the hundred of thousands. Since the Russians now bar Jews from the teaching professions, the diplomatic posts, etc., it would seem that this is just what the Communists want.

But to let the Jews go would tell the world about repression and give the same idea of getting to the free world to other Russians.

The official Jewish view, incidentally one that guided the conference in Paris called by Nahum Goldmann on the question of the Jews of Russia is that since Russia permits no emigration, it would be a mistake to call on her to let her Jews go. There is some validity to this position, but only from a diplomatic standpoint. If world Jewry could secure a relaxation of the rules which bar Jewish cultural life in Russia, this is concession that might be won. To secure emigration of Jews is an impossibility.

YET THE LOGIC is on the side of making the big push on the point that because Russia doesn't want her Jews, she should permit them to emigrate. Since the Russians are finding the Jews so hard to assimilate—witness the excited reaction of the Russian Jews to visits by Israelis—they are faced with unhappy alternatives, either let them go or continue the policy of repressing them.

It might be wiser to propagandize for the emigration of the Jews. Then if the Russians find this impossible to entertain, and facing the inability to assimilate the Jews, they may come back to the lesser alternative—to let Jews be Jews in the same way that other peoples in the Soviet republic are permitted full freedom to express their own culture.

•

Finance Minister Levi Eshkol told the national economic conference of the State of Israel bonds in Washington something which even we were not aware of. We knew that there was more than a trickle of new immigrants coming into Israel, but we didn't realize the proportions of this influx of newcomers. Eshkol said that 30,000 immigrants will arrive in Israel this year. This means that the monthly rate must be 2,500.

From various sources we have learned that Jews were getting out of some countries, but not only did we not want to jeopardize this flow by publicizing it, also we didn't know how large it was.

ONE OF OUR subscribers, Mrs. Meyer Sachs of Baltimore, sent me a prayer she had composed for Yom Kippur. It has considerable grandeur in its simplicity.

A Yom Kippur Prayer

"Heavenly Father," as we stand before you
in repentance and humility,
Grant us your forgiveness for any sins we
have committed,
Give us a year of good health and happiness
with our loved ones.
Make our minds receptive to the plight of
others, who are oppressed and enslaved,
So that we may be tolerant and understanding
of our fellow men.
Rid us, Oh "Lord" of our selfishness and
greed,
Fill our hearts with understanding and kindness and love for all mankind
So that once again we may walk in dignity.
And above all, Dear "God,"
Grant us Peace. Amen

WHO WILL TEACH US HOW TO BE STILL?

By Prof. ABRAHAM HESCHEL

What does a person expect to attain when entering a synagogue? In the pursuit of learning one goes to a library; for esthetic enrichment one goes to the art museum; for pure music to the concert hall. What then is the purpose of going to the synagogue?

Many are the facilities which help us to acquire the important worldly virtues, skills and techniques. But where should one learn about the insights of the spirit? Many are opportunities for public speech; where are the occasions for inner silence? It is easy to find people who will teach us how to be eloquent; but who will teach us how to be still? It is surely important to develop a sense of humor; but is it not also important to have a sense of reverence?

Where should one learn the eternal wisdom of compassion? the fear of being cruel? the danger of being callous? Where should one learn that the greatest truth is found in contrition? Important and precious as the development of our intellectual faculties is, the cultivation of a sensitive conscience is indispensable. We are all in danger of sinking into the darkness of vanity; we are all involved in worshipping our own egos. Where should we become sensitive to the pitfalls of cleverness, or to the realization that expediency is not the acme of wisdom?

WE ARE constantly in need of self-purification. We are in need of experiencing moments in which the spiritual is as relevant and as concrete, for example, as the esthetic. Everyone has a sense of beauty; every one is capable of distinguishing between the beautiful and the ugly. But we also must learn to be sensitive to the spirit. It is in the synagogue where we must try to acquire such inwardness, such sensitivity.

To attain a degree of spiritual security one cannot rely upon one's own resources. One needs an atmosphere, where the concern for the spirit is shared by a community. We are in need of students and scholars, masters and specialists. But we need also the company of witnesses, of human beings who are engaged in worship, who for a moment sense the truth that life is meaningless without attachment to God.

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FRIDAY, SEPT. 30, 1960

Birnbaum, Not Her Coined 'Zionism'

• Editor Jewish POST and OPINION

Catching up on my reading upon my return from an extended trip to Israel and Europe I have just come across your "editor's chair" of June 10 in which you somewhat belatedly comment on Marvin Lowenthal's abridgment of Herzl's Diaries. May I correct one small item in your interesting comments: Herzl did not coin the word "Zionism"; credit for that must go to Nathan Birnbaum, who called himself Mathias Acher and who repeatedly aroused Herzl's ire, coming off very poorly in the Diaries.

I hope that sooner or later you will get around to reading all of the Diaries, just as Herzl wrote them. (A few months ago, at the Central Zionist Archives in Jerusalem, I had the thrill of holding in my hands the original notebooks in Herzl's handwriting.)

In October the Herzl Press and Thomas Yoseloff, Inc. are issuing my translation of "The Complete Diaries of Theodor Herzl" in a boxed, fully annotated, five-volume edition. Reading this 2,000-page edition will require Sitzfleisch, but I am sure it will be a fascinating experience and a revelation for many of your readers. I do hope that you will give this important publication adequate coverage in your excellent paper.

HARRY ZOHN
School of Humanities,
Brandeis University

Reporter Explains Camp Series Were on Visits of Last Year

• Editor Jewish POST and OPINION

The problem of journalistic integrity may unwittingly be involved in Mr. Robert Goldman's (Sept. 2) consideration of Conservative Judaic practice and principle. The POST and OPINION article on Camp Ramah (Aug. 5) must be considered to be suspect in its entirety since at least one of its principle parts may well be in painful error.

The POST and OPINION would be well advised to clarify for its readers how Mr. Levi Soshuk, director of the Camp Ramah facility in Canada was interviewed purportedly in the time of Tisha B'Av 1960, as director of Camp Ramah in the Poconos.

Under such conditions, the accuracy of all the "reporting" in the article would have to be questioned until the validity of any of the parts is estblished. If it is really so that Mr. Soshuk was not interviewed this summer as the article suggests, then your reporter needs to know the power of the press better than he does. His conclusions are being quoted by many and it is possible that the data from which Mr. Goldman draws the support for at least the first part of his letter, may be invalid.

The speed with which your reporter raced to his conclusion suggests that mention might be made to him of the Ninth Commandment. I trust that he will not construe such a comment, coming from a Conservative Jew, as being too Orthodox.

ALFRED L. MILLER
Cranford, N. J.

Our Reporter Replies:

With regard to the enclosed letter, the writer is correct in stating that Mr. Soshuk is not in Pocono Ramah this year, but rather is director of the new fifth Ramah Camp, in Canada, this year.

In my first installment of the camp series I wrote a preface in my copy as follows: "This is the first of a series of articles based on visits to various Jewish summer camps, ranging from ultra-Orthodox to Reform, and including, also, Jewish Welfare Board-sponsored camps and private camps. These camps were visited by The POST and OPINION last summer. The purpose of these visits was to determine the amount of Jewish content in the programming of these Jewish camps and whether there is the reputed resurgence of interest in Jewish living in American Jewish camps."

The Editor Replies:

There has been no challenge of the accuracy of the articles by those whose activities were reported on.

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Jewish Cops To Work On Yom Kippur It Seems

NEW YORK (P-O) — For the first time many of New York City's 1,300 Jewish policemen may be forced to work on Yom Kippur.

THIS DESPITE a running battle between the New York Board of Rabbis and Police Commissioner Stephen P. Kennedy.

The many head of governments at the current UN session led to a call for "around the clock" duty by Police Commissioner Kennedy. As luck would have it, this was the period of the High Holy Days. As a result the police department may never be the same.

ON ROSH Hashonah the 355 Jewish policemen who signed the form known as UF 28, which secures permission to be absent, all were replaced by non-Jewish policemen. But as to what happened to the other 950 that's a matter of bitter contention between the New York Board of Rabbis and the Police Commissioner.

As usual the Jewish community reacted normally. They were split.

WHEREAS the Board of Rabbis demanded an apology for remarks made by Kennedy about Jewish policemen on a TV program, Kennedy got support from the American Jewish Committee, from ex-Gov. Herbert H. Lehman and Rabbi Julius Mark, of Temple Emanu-El.

Rabbi David Golovensky, president of the Board of Rabbis charged that the slur cast on the New York policemen by Kennedy put all Jewish policemen under a cloud of suspiction. As a result, he contends, many refused to ask for replacements through form UF 28 on Rosh Hashonah. The same will be true for Yom Kippur, he contends.

KENNEDY questioned the sincerity of the Jewish police in his controversial broadcast when he asked, "When are these men religious? We don't hear anything about their religious obligations and devotions the other 51 weeks of the year. Is it that they only get religion one week out of the year?"

Mayor Wagner called on Kennedy to apologize and set a 48-hour time limit. When the deadline passed Wagner remained silent.

KENNEDY DID declare that he meant no slur by his remarks.

The AJCommittee, Mr. Lehman and Rabbi Mark interpreted this a sufficient expression of regret. The Board of Rabbis said no.

They clamored for a clarification from Kennedy which would do something to make the Jewish policemen "comfortable" in their requests for time off on the Jewish holidays.

A BACKGROUND to the tense situation may be seen in complaints registered previously by the Shomrim Society, which is the Jewish police organization, that there was a lag in promotion of capable Jewish policemen.

New Assault on Israel By Nasser Predicted

LONDON — President Gamal Abdel Nasser of the United Arab Republic is preparing an attack on Israel to divert his own subjects from internal difficulties according to the London Daily Express.

THE PRESENT "quietus," states the Express, is a purely temporary one. Goaded by his ambition to become leader of the Arab world and fearful that unless he produces a "master stroke" his own subjects will become restive under the impact of unfavorable economic conditions "at home", Nasser will unleash new aggressive acts against the state of Israel, the newspaper predicts.

There is also another reason for Nasser's imminent anti-Israel actions, the Express adds, and that is the opening of the oil pipe-line which will carry oil from Elath to Haifa and thence to Europe.

AT THE MOMENT when Europe will be rid of its dependence on the Suez Canal for its oil supply, the entire influence of Nasser in the Middle East will take a sharp slump.

There are already signs, the newspaper says, that Nasser is attempting to halt this new oil-flow and it is obvious that he won't be able to do it without military action against Israel, declares the Express.

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